

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 7th November 1891.

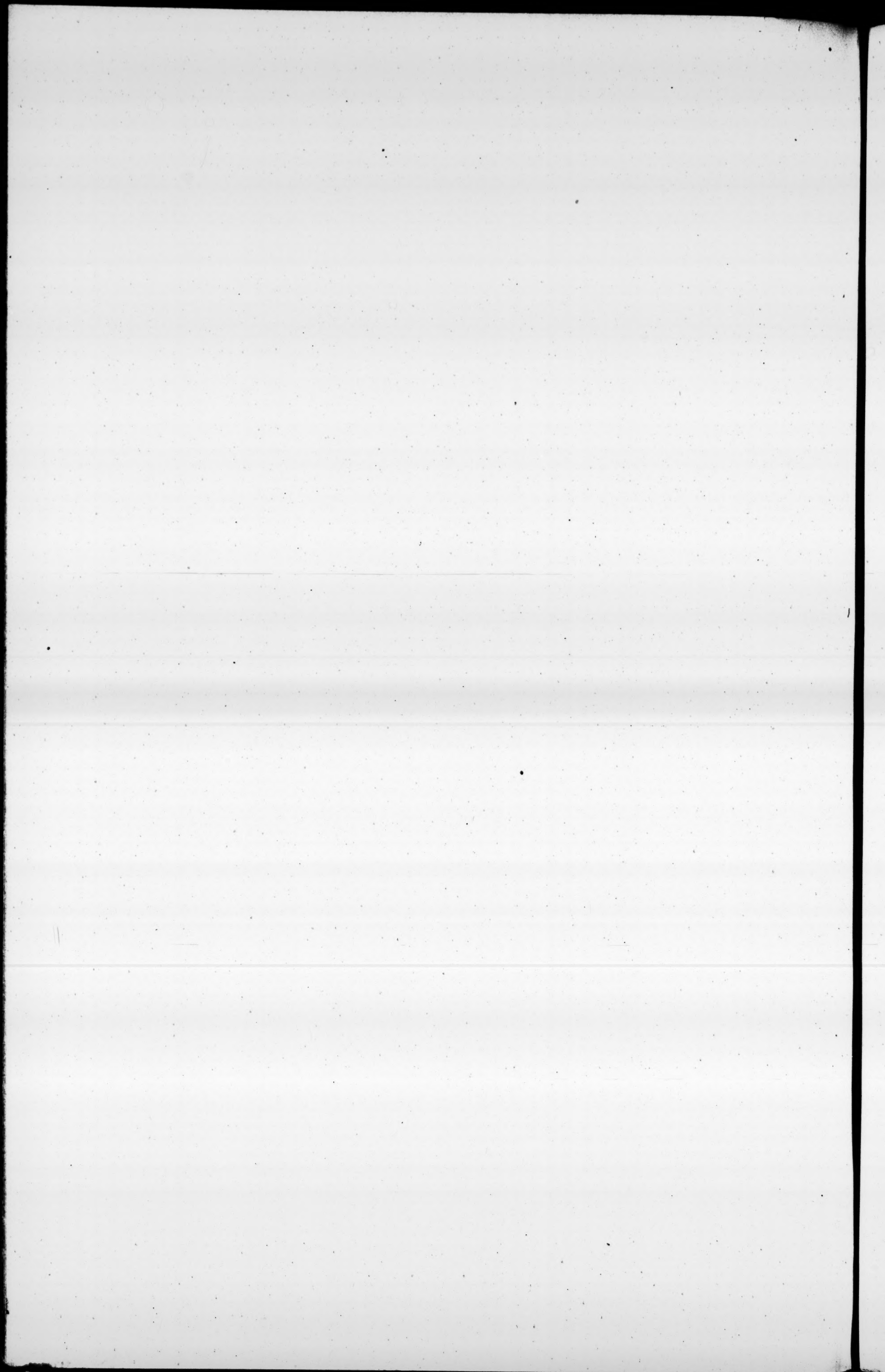
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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined or the week.
BENGALI.				
Fortnightly.				
1	"Ahmadí" ...	Tangail, Mymensingh	600	31st October 1891
2	"Kasipore Nivási" ...	Kasipore, Burrisal ...	280	
3	"Navamihir" ...	Ghatail, Mymensingh	500	
4	"Uluberia Darpan" ...	Uluberia ...	700	
Trimonthly				
5	"Hitakari" ...	Kushtea ...	800	
Weekly.				
6	"Bangavási" ...	Calcutta ...	20,000	31st ditto.
7	"Banganivási" ...	Ditto ...	8,000	30th ditto.
8	"Burdwán Sanjivani" ...	Burdwan ...	335	
9	"Cháruvartá" ...	Sherepore, Mymensingh	400	
10	"Dacca Prakásh" ...	Dacca ...	2,200	
11	"Education Gazette" ...	Hooghly ...	825	30th ditto.
12	"Grámvási" ...	Ramkristopore, Howrah	1,000	2nd November 1891.
13	"Hindu Ranjiká" ...	Beauleah, Rajshahye...	212	
14	"Hitavádí" ...	Calcutta ...	.....	31st October 1891.
15	"Murshidábád Pratinidhi" ...	Berhampore ...	.....
16	"Navayuga" ...	Calcutta ...	500	
17	"Prakriti" ...	Ditto ...	.....	31st ditto.
18	"Pratikár" ...	Berhampore ...	609	
19	"Prithivi" ...	Calcutta ...	.....	28th ditto.
20	"Rungpur Dikprakásh" ...	Kakinia, Rungpur ...	.....
21	"Sahachar" ...	Calcutta ...	800-1,000	28th ditto.
22	"Sahayogi" ...	Burrisal ...	342	
23	"Sakti" ...	Dacca ...	.....
24	"Samáj-o-Sáhitya" ...	Garibpore, Nuddea ...	1,000	
25	"Samaya" ...	Calcutta ...	3,000	30th ditto.
26	"Sanjivani" ...	Ditto ...	4,000	31st ditto.
27	"Sansodhini" ...	Chittagong ...	.....
28	"Sáraswat Patra" ...	Dacca ...	300	
29	"Som Prakásh" ...	Calcutta ...	600	2nd November 1890.
30	"Sudhákár" ...	Ditto ...	3,100	
31	"Sulabh Samáchar" ...	Ditto ...	.....
Daily.				
32	"Banga Vidyá Prakáshiká" ...	Calcutta ...	500	
33	"Bengal Exchange Gazette" ...	Ditto ...	.....
34	"Dainik-o-Samáchar Chandriká" ...	Ditto ...	1,000	1st to 5th November 1891.
35	"Samvád Prabhákár" ...	Ditto ...	1,500	4th and 5th ditto.
36	"Samvád Purnachandrodaya" ...	Ditto ...	300	30th and 31st October and 2nd to 5th November 1891.
37	"Sulabh Dainik" ...	Ditto ...	.....
ENGLISH AND BENGALI.				
Weekly.				
38	"Dacca Gazette" ...	Dacca ...	.....
HINDI.				
Monthly.				
39	"Darjeeling Mission ke Másik Samáchar Patrika." ...	Darjeeling ...	50	
40	"Kashatriya Patriká" ...	Patna ...	250	
Weekly.				
41	"Aryávarta" ...	Calcutta ...	750	
42	"Behar Bandhu" ...	Bankipore ...	500	
43	"Bhárat Mitra" ...	Calcutta ...	1,200	
44	"Champarun Chandrika" ...	Bettiah ...	350	
45	"Desí Vyápári" ...	Calcutta ...	.....
46	"Hindi Bangavási" ...	Ditto ...	.....
47	"Sár Sudhánidhi" ...	Ditto ...	500	
48	"Uchit Baktá" ...	Ditto ...	4,500	

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
URDU.				
<i>Weekly.</i>				
49	" Al Punch "	Bankipore ... ..	.....
50	" Anis "	Patna ... ..	.....
51	" Calcutta Punch "	Calcutta ... ..	.....
52	" Gauhur "	Ditto	196	
53	" General "	Ditto ... ..	.....
54	" Mehre Monawar "	Mozufferpore ... ..	.....
55	" Raisul-Akhbari-Moorshidabad "	Murshidabad	150	
56	" Setare Hind "	Arrah ... ..	.....
57	" Urdu Guide and Darussaltanat "	Calcutta	340	
URIYA.				
<i>Monthly.</i>				
58	" Asha "	Cuttack	165	
59	" Echo "	Ditto ... ..	.....
60	" Pradíp "	Ditto ... ..	.....
61	" Samyabadi "	Ditto ... ..	.....
62	" Taraka and Subhavártá "	Ditto ... ..	.....
63	" Utkalprána "	Mayurbhunj ... ..	.....
<i>Weekly.</i>				
64	" Dipaka "	Cuttack ... ..	.....
65	" Samvad Váhika "	Balasore	200	
66	" Uriya and Navasamvád "	Ditto	420	
67	" Utkal Dípiká "	Cuttack	420	
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
68	" Paridarshak "	Sylhet	480	
69	" Silchar "	Silchar	500	
<i>Weekly.</i>				
70	" Srihatta Mihir "	Sylhet	332	



I.—FOREIGN POLITICS.

THE *Hitavadi*, of the 31st October, disapproves of the *Civil and Military Gazette's* statements on the subject of the Amir's Embassy to Russia with the object of securing a commercial treaty with that country, and says that it is by means of such flimsy and unreasonable statements that that newspaper is trying to excite the displeasure of the English Government against the ruler of Cabul.

HITAVADI,
Oct. 31st, 1891.

2. The *Bangavasi*, of the 31st October, has the following on the occupation of the Pamir by the Russians:—

BANGAVASI,
Oct. 31st, 1891.

The Pamir question. Russia has occupied the Pamir without heeding opposition. And it is certain that, when once the place has been occupied by her, she will not easily let go her hold upon it. From Panjdeh the only route to India lay through Herat. If Russia had attempted that route she would first have had to conquer Afghanistan. So, at Panjdeh, Russia was a great way off from India. But in taking possession of the Pamir, Russia has come to the very verge of India. The Pamir region is bounded on the south by Chitral, Yasin, and Gilgit, all of which are in a manner included within British territory. So Russia's boundary and England's boundary are about to become closely contiguous. No one knows what the intentions of Russia may be, but her action has filled the people of India with fear and alarm. The Indians are well-wishers of the English, for they know that in the well-being of the English lies their own well-being. The slightest apprehension of danger to the English, therefore, takes the life, as it were, out of their bodies. Let the Almighty turn Russia's mind from evil courses, and let Him do good to the English.

3. The *Dainik-o-Samachar Chandrika*, of the 1st November, has the following:—

DAINIK-O-SAMACHRA
CHANDRIKA,
Nov. 1st, 1891.

Russia in the Pamirs. To whom do the Pamirs belong—to Cabul or to China? It is admitted that Russia is an interloper there. It is also certain that they do not belong to the English. But the real difficulty is not about the Pamirs, but about a possible Russian advance on the south of the Pamirs. This difficulty can be solved only by England and Russia, and not by China and Afghanistan. All its boasting notwithstanding, Russia will not dare to engage in a war with England. Money is the most important factor in modern warfare, and it is exactly this which Russia wants and England has in the largest measure. An amicable settlement of the question is therefore desirable on both sides.

4. The same paper, of the 3rd November, has an article on the Pamir affair, in the course of which the writer refers to the writing on Cabul which has appeared in the *Standard* newspaper of England, and says that it is not at all desirable that either the Amir or his subjects should be vexed by the English. For in that case both the Amir and his subjects will be naturally attracted towards Russia. Nothing in this crisis is to be feared so much as such indiscreet writings by Anglo-Indians and Englishmen. Such indiscreet and shortsighted writing ought to be checked, and every means ought to be adopted to keep the Amir and his people on good terms with the English. It would appear that the Press Act is more a necessity in England than in India. Some Anglo-Indian Editors, too, in this country require a warning. Those for whom the Afghans become vexed or displeased with the English are really enemies of the Indian Government.

DAINIK-O-SAMACHAR
CHANDRIKA,
Nov. 3rd, 1891.

II.—HOME ADMINISTRATION.

(b)—Working of the Courts

5. The *Sanjivani*, of the 31st October, says that the Courts of Small Causes in Kushtea and Narail are going to be abolished, probably because Government intends, with the saving to be thus made, to meet a part of the additional expenditure that will have to be incurred in appointing a number of additional Munsifs.

SANJIVANI,
Oct. 31st, 1891.

Two new Courts of Small Causes are to be established, one in Manbhum, and the other either at Ranchi, Lohardugga, or Hazaribagh. But the pay of

SANJIVANI,
Oct. 31st, 1891.

the Subordinate Judge who was at Narail is to be reduced to Rs. 1,000. All these arrangements were made during the late Durga Puja vacation, but no intimation has been given to the Subordinate Judges as to whether they should proceed to their old stations after the vacation or join the new posts. The ministerial staffs, too, at Kushtea and Narail do not know whether they are to be dismissed or are to proceed with their former masters to the new places of work. Such mismanagement of affairs was not expected under the strict régime of Sir Charles Elliott.

6. The same paper says that the aged priest of the Kamakhya temple in Assam having lately had occasion to appear as a witness in the Court of Mr. Teunon, Deputy Commissioner of Kamrup, was addressed in very abusive language by that officer. The priest brought the matter to the notice of the Judge and made an affidavit. And the Judge called for and received a written explanation from the Deputy Commissioner, of the nature of which the public knew nothing. It so happened that the priest's affidavit was published in a Calcutta newspaper, in which the Chief Commissioner read it. The Chief Commissioner called for the papers of the case, and after perusing them, asked the Deputy Commissioner to make an apology to the priest. Mr. Teunon obeyed this order and apologised to the priest in open Court. He said that he did not know that the witness was the priest of Kamakhya, or he would not have addressed him in the manner he had done; and that he came to know what his position was when he was called upon by the Judge to explain his conduct. But if it was so, why did he not apologise to him when he was called upon by the Judge to explain his conduct? It is clear that Mr. Teunon would not have thought of making an apology if the Chief Commissioner had not compelled him to make one. His apologising does not therefore mean nobleness of mind. It only proves that the Chief Commissioner is a lover of justice. The case also suggests the question—why should a Judicial officer abuse a witness who is not a respectable man? The law certainly does not sanction such conduct on the part of a Judicial officer. It appears from Mr. Teunon's apology that he would hardly have thought of it if the party concerned had not been a respectable man like the priest of Kamakhya. Such improper behaviour on the part of young Judicial officers towards witnesses appearing before them ought to be checked.

SANJIVANI.

7. The same paper says that Mr. Manisty of Murshidabad is no doubt a man of a whimsical temper, and therefore often commits faults in the discharge of his duties. But no one has yet spoken of the good deeds he has done. There was, for instance, much corruption in the Murshidabad Collectorate, and it was through the investigation of Mr. Manisty that the corrupt amla were found out, and many among them were dismissed. But Mr. Manisty has recently been transferred to Chittagong, and there is therefore no hope that the corruption still existing in the Collectorate will be put down. Babu Bansidhar Ray is the Deputy Collector of Murshidabad. He is an inhabitant of the same district, and has some landed property there. Many of his relatives, too, serve under zemindars in the same district. It is not proper therefore that Bansidhar Babu should long remain in the Murshidabad district. It is said that several petitions have been submitted to Government against this officer. Action has been taken on one of them, and the Commissioner has been asked to make an enquiry as to the truth or otherwise of the charges brought in it. But no enquiry has yet been heard to have taken place. It behoves the Lieutenant-Governor to enquire into the charges made in the other petitions. Babu Bansidhar is in charge of the department which distributes pensions to the Nawab family of Murshidabad. But Babu Bansidhar himself and some of his ancestors served under the Nawab family. He was next employed in the Political Department [of the Nizamut], and was after that appointed Deputy Collector of Murshidabad, and has ever since remained in the place. Only the other day a clerk of the Pension Department, named Abdul Rahim, was tried for embezzlement, and sentenced to two years' rigorous imprisonment. The deposition given by Babu Bansidhar in the course of the above trial was not very satisfactory. It is said that there is still a good deal of corruption in the department. It is necessary that an enquiry should be made, either directly or through a commis-

Mr. Manisty and Babu Bansidhar Ray of Murshidabad.

sion, into the way in which pensions are distributed, and the records should be thoroughly examined. The writer cannot refrain from asking the Government why Babu Bansidhar has been kept in one place for so long a time. No other officer has ever enjoyed such a privilege. Why should an exception be made in the case of Bansi Babu alone? Will Sir John Edgar show any reason for this?

8. The *Som Prakash*, of the 2nd November, says that much inconvenience is felt in Calcutta for want of a court for the trial of petty suits relating to landed property. The establishment of such a Court will take much work off the High Court's file, and prove of great convenience to the people of the town.

SOM PRAKASH,
Nov. 2nd, 1891.

(c)—Jails.

9. The *Sanjivani*, of the 31st October, says that a European named W. H. Smith having been convicted of forgery and cheating by the Chief Court of the Punjab in 1888 was sentenced to seven years' imprisonment. But after the expiry of half the term, the man's health broke down so completely that Government took pity on him and remitted the rest of his term of imprisonment. This shows what the sanitary condition of Indian jails is. It is also to be observed that the prisoner Smith got a remission of his sentence only because he was a European. How many native prisoners get remissions of their sentences on account of ill-health?

SANJIVANI,
Oct. 31st, 1891.

10. The *Hitavadi*, of the 31st October, refers to the Resolution of the Government of India on the provincial jail administrations, and remarks as follows:—

HITAVADI,
Oct. 31st, 1891.

The number of prisoners in the jails of British India has continued to increase since 1889; but the Resolution is silent as to the cause of this increase. Is it not due to increase of poverty in the country? This surmise is strengthened by the fact that the great majority of the inmates of jails come from the agricultural classes who are the poorest among the Indian people. Jail population will not decrease unless the condition of the agricultural classes is improved.

(d)—Education.

11. The *Sanjivani*, of the 31st October, approves of the proposal of the Bengal Government to introduce drawing and carpentry as subjects of examination in the normal schools. No one will be granted a pass who shall fail in drawing, even if he scores very high marks in the other subjects.

SANJIVANI,
Oct. 31st, 1891.

12. The *Dainik-o-Samachar Chandrika*, of the 1st November, says that Sir Alfred Croft is not likely to have an easy time of it under Sir Charles Elliott, and is probably vexed on this account. It is rumoured that he will shortly go home on leave, and Mr. Risley will officiate for him. The writer will not be sorry if this turns out to be true.

DAINIK-O-SAMACHAR
CHANDRIKA,
Nov. 1st, 1891.

(e)—Local Self-Government and Municipal Administration.

13. The *Sahachar*, of the 28th October, says that the owners of houses in Garpar, which has been brought within the limits of the Calcutta Municipality, are now paying as tax three times the amount which they used to pay on the same account before; but they have, nevertheless, derived very little advantage from the inclusion of this area within the Calcutta Municipality. The old drains, full of filth, still exist. Sir Charles Elliott is asked to attend to the matter.

SAHACHAR,
Oct. 28th, 1891.

14. Referring to the proposal to improve the sanitation of Puri in Orissa, the *Bangavasi*, of the 31st October, says that it is no doubt good that the sanitation of the place should be improved, as it is annually visited by a very large number of pilgrims. But the view which the Collector of Puri has taken of the present insanitary condition of the place has alarmed the writer. That official says that so long as pilgrims continue to bathe in water not purer than ordinary sewage water, and eat putrid *prasad* (food given

BANGAVASI,
Oct. 31st, 1891.

to pilgrims after dedication to the god) in the name of religion, so long will every attempt to improve the sanitation of the place prove futile. It is clear that the water referred to by the Collector is the water of the five tanks called the Markandeya, the Narendra, the Indradyumna, the Rohini Kunda, and the Samudra, in each of which every pilgrim must bathe, and the *prasad* referred to by him is a thing which every pilgrim is under religious obligation to partake of. If the authorities, therefore, interfere with the religion of the people in the name of sanitation, sanitation had better be let alone.

(f)—Questions affecting the land.

SANJIVANI,
Oct. 31st, 1891.

15. The *Sanjivani*, of the 31st October, says that the work of the cadastral survey has commenced in Assam, and great injustice is being done to the people in its course. The Bengal Government, too, has received the sanction of the Government of India to make a similar survey in Bengal and Behar. The cost of the survey will amount to 80 lakhs of rupees. The work will first commence in Behar. All public bodies caring for the interests of zemindars should protest against the proposed survey. What is the British Indian Association now doing? Kristodas is no more, and to whom else will Government listen with that respect?

DAINIK-O-SAMACHAR
CHANDRIKA,
Nov. 3rd, 1891.

16. The *Dainik-o-Samachar Chandrika*, of the 3rd November, says that the proposed cadastral survey of Behar having frightened the zemindars, they are making every preparation to protest against it. And Sir Charles Elliott's present visit to the province is said to be dictated by a desire to explain to the Behar landlords the benefit that will accrue to them from the proposed survey. The writer is glad to find His Honour so desirous to please his subjects.

(g)—Railways and Communications, including Canals and Irrigation.

BANGAVASI,
Oct. 31st, 1891.

17. The *Bangavasi*, of the 31st October, says that it is an eye sore to many Anglo-Indians that a large number of natives find their livelihood in the railway service. These big people, therefore, want to supplant all native railway employés by Eurasians. There can be no objection to Eurasians being employed in the railway service if they are found competent, and if they agree to serve on equal wages with natives. There is, however, no reason why natives should be supplanted by Eurasians. But the *karta* can do just as he pleases, and is in fact doing anything it pleases him to do. All that can be therefore wanted is that the work be satisfactorily done. And the writer can cite innumerable instances of railway work being better done by natives than by Eurasians. Everybody knows of the scandalous conduct of the two Eurasian ticket collectors at the Howrah station; but no one has ever heard of any wrong thing done by native ticket collectors on the Eastern Bengal State Railway. These latter have, indeed, been always well spoken of. Eurasian ticket collectors at Sealdah have been latterly displaced by native ticket collectors; and it is well known that the change has been for the advantage of both the railway authorities and the passengers, the latter being now more respectfully treated than they were before. Having regard to these things, one cannot deny that it is best to employ natives on the railways which are mostly used by the natives themselves.

SANJIVANI,
Oct. 31st, 1891.

18. The *Sanjivani*, of the 31st October, complains of the absence of a proper waiting-room in the Jadabpore station of the Central Bengal State Railway. The station consists of a single tin hut. And even that hut is utilised as a jute godown, with only two benches in it, which are used by the railway employés themselves as sleeping berths. The construction of a suitable waiting-room requires money, but why is not drinking-water kept at the station for passengers? That certainly requires no expenditure of money. The writer having once come to the station from a distance of ten miles asked the station-master for water, but could not get it.

19. The *Uluberia Darpan*, of the 31st October, says that though it has

ULUBERIA DARPAN,
Oct. 31st, 1891.

A road in the Uluberia sub-division of the Howrah district.

more than once drawn the attention of the authorities to the inconvenience caused to the public in Uluberia town in the Uluberia sub-division of the Howrah district by the closing of the road along the side of the Banspati khal, nothing has yet been done in the matter. The Magistrate held an enquiry on the spot, and on learning the facts gave hopes of redress. It has also been satisfactorily proved in the Court of the local Deputy Magistrate that the road in question had always been open to the public. But nothing has as yet been done to open the road to the public.

20. The same paper says that the income from the Midnapore canal has

ULUBERIA DARPAN.

The Midnapore canal.

largely decreased of late. The cause of the decrease is to be found in the displacement by steamers and barges of the country boats from Ghattal and other places, which formerly used to ply in the canal. The number of boats from Ghattal alone on hât days was so large as 80, 90 or even 100. As each of these boats paid a toll of Rs. 5, the amount of toll collected each time was at the lowest calculation Rs. 400. And as there are two hâts each week, the weekly income from the country boats amounted to Rs. 800. To this must be added the income derided from other boats. But the steamer and barge traffic has now displaced these boats, and only five or six of them at the most now come into the canal. The toll which steamers and barges have to pay is about one-fifth or two-fifths of what the country boats pay. If a country boat, with a capacity of 1,500 maunds, has to pay a certain sum as toll, a steamer or a barge of the same capacity is required to pay toll for a capacity of 300 or 600 maunds only. This is the reason why the displacement of boats by steamers and barges has affected the Government revenue from the canal. Again, the passage of ships, steamers, &c., leads to frequent fall of the banks, necessitating the re-excavation of the canal every two or three years, instead of every eight or ten years as before. Thus the cost of maintaining the canal in a navigable condition has greatly increased. If, therefore, Government wants to revive the income from the canal, it must prohibit steamers other than mail steamers, ships, barges, &c., from entering into the canal.

(h)—General.

21. The *Sahachar*, of the 28th October, has the following:—

SAHACHAR,
Oct. 28th, 1891.

The *Civil and Military Gazette* of Lahore is one of the three papers which are the mouthpieces of Government, and many Simla secrets are published in its columns.

Exemption from the income-tax.

It is stated in this paper that the Government of India contemplates exempting volunteers from the payment of the income-tax. But such exemption, if granted, will be of the nature of a reward, and as such everybody ought to be permitted to compete for it. But as the natives of India will not be permitted to enrol themselves as volunteers, will not the granting of the proposed exemption be an act of favouritism shown to a particular class? Such exemption will also demoralize the classes for whom it is intended. Once a law was passed in the State of Ohio prohibiting wine-sellers from selling wine on Sundays to all but travellers. And directly the law was passed, all Ohio was at the wineshops on Sunday bag in hand and dressed like a traveller. And something of the same kind will happen if what the *Civil and Military Gazette* says really comes to pass, that is to say, all Europeans and Eurasians will enrol themselves as volunteers. Considering that volunteers will not have to do actual fighting work, who will object to go to the parade ground in first and second class railway carriages, and there do a little parade and rifle practice? The whole European and Eurasian communities have before them the example of the naval volunteers who went to Diamond Harbour in excellent carriages, and took ship there, got excellent food to eat on board, and enjoyed the fine sea-breeze. Of course, they had to fire guns and act as sailors very much in the same way as noblemen act as cooks in picnics. The whole thing was a pleasure affair from beginning to end. And yet these naval volunteers were very highly praised for their doings. Volunteering is a pleasure in this country; and volunteers like those who are recruited in this country will not be of much use in actual warfare. In internal troubles, they will, no doubt, be

able to try magazine rifles upon people armed with *lathis*. But unfortunately *lathials* will not be likely to give them the occasion or the opportunity. The country was not in the past and will not be in future protected either by mercenaries or by volunteers of the type of D'Cruz. It is the great mass of the people that have themselves defended, still defend, and will, in the future, defend the country. And the importance of the natives of the country, as the country's defenders, will be known and appreciated as soon as Russian territory will touch English territory. So long as that does not occur, there can be no harm in Government's forming volunteer corps with Negroes and Eurasians. The men of mixed European descent who are now permitted to enrol themselves as volunteers have no connection with the country, and it matters them very little who governs the country. If English rule in India is subverted, these men will at once transfer their loyalty to the new rulers of the country. And yet they are trusted by Government while the natives of the country are not. The writer will give it as a prophecy that Russia will not be conquered unless the native army is officered by natives. As things now stand, it will be a great political blunder to confer a special right, such as exemption from the income-tax, on European and Eurasian volunteers. The effect of the exemption will be that the burden of the income-tax will fall exclusively on the shoulders of the natives. The Europeans do not pay all the municipal rates; and the only tax they pay is the income-tax. Their exemption from its payment will therefore give rise to race antipathies. The writer does not think that Government will do anything of the kind. But as the statement of the *Civil and Military Gazette* is likely to create uneasiness in the public mind, Government is asked to give it a denial. It is now seen what a mistake it has been to abolish the post of Press Commissioner.

BANGANIVASI,
Oct. 30th, 1891.

The Tour Resolution.

22. The *Banganivasi*, of the 30th October, approves of the Tour Resolution of the Lieutenant-Governor.

BANGAVASI,
Oct. 31st, 1891.

23. The *Bangavasi*, of the 31st October, is glad to learn from the Administration Report of the Salt Department for the past year that the sale of imported salt fell off, while

Country salt.

the sale of country-made salt increased. The latter article ought to find favour everywhere, as it is cheaper than the imported commodity, and as there is no fear of loss of caste or religion from its use, while there is every danger of losing both by using the English article. The Lieutenant-Governor has said a very good thing in his Resolution. His Honour has been pleased to remark that all the salt consumed in the country ought to be manufactured within the country itself. And the Lieutenant-Governor will win undying fame for himself if he will make arrangements for facilitating the manufacture of the article in this country.

HITAVADI,
Oct. 31st, 1891.

24. The *Hitavadi*, of the 31st October, approves of the Tour Resolution, and remarks as follows:—There is no want of good rules and regulations under the English adminis-

The Tour Resolution.

tration of the country, and the reason why people are still dissatisfied is simply because these rules and regulations are not given effect to. And frequent inspection by Government officials is the only means of securing that object. But considering the way in which the people accompanying the touring officials exercise *zulm* upon ignorant and timid village people, and make them supply eggs, fish, milk, goats, &c., for themselves and their superiors, the writer fears lest the inspection tours of the officials should become a huge engine of oppression. Sir Charles Elliott has no idea of the ignorance and timidity of the people. If he goes about the streets and lanes of Calcutta in disguise for a few days, he will see what petty *zulm* is exercised by police constables in the very metropolis of British India. His Honour is therefore asked to specially direct touring officials to keep a strict eye upon their followers, and to punish them severely when caught in wrong-doing.

PRAKRITI,
Oct. 31st, 1891.

The Tour Resolution.

25. The *Prakriti*, of the 31st October, refers to the Tour Resolution, and observes as follows:—

Sir Charles Elliott is an active and energetic man of business, and does not like to pass his time idly. Like Sir George Campbell he is dutiful himself and wants to see his subordinates do their duty properly. He has accordingly increased their inspection work. This will probably dissatisfy the selfishly

disposed, narrow-minded, and indolent officials. The tours of Government officials, if properly done, are calculated to do much good. But unfortunately the officials on tour content themselves with making the acquaintance of big folk, and do very little real work. Much good can be done if the authorities keep a strict eye on the touring officials. The writer expresses himself pleased with the Resolution, and asks the Lieutenant-Governor to see that the tours of the Government officials do not become a source of expense and inconvenience to the respectable people of the country.

26. The *Sanjivani*, of the 31st October, says that heretofore Europeans and Eurasians alone had a monopoly of the appointments in the Forest Department. But thanks to the new rules framed by Sir Charles Elliott, natives will henceforward have greater chances of entering that Department. The writer thanks the Lieutenant-Governor for this.

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Taking advantage of the Government's strong desire to enlist Europeans and Eurasians in this country as volunteers, those two communities refused to be enlisted as such unless they were exempted from the income-tax. And Government, it is said, has given way to their *zid* and issued a circular to the effect that volunteers will be henceforward exempted from the income-tax. If such a circular has been really issued, it will require no uncommon stock of foresight to see that it will have the effect of exempting all Europeans and Eurasians in this country from liability to the tax. When Lord Dufferin imposed the tax, the natives raised a clamour against it, and were only pacified by seeing His Excellency with a fine sense of justice impose the tax upon native and foreigner alike. If therefore Lord Lansdowne now removes the burden of the tax, by an artifice, off the shoulders of the Europeans and Eurasians, native discontent will know no bounds, and there will be a great turmoil in the country. It is an extraordinary change, indeed, from a proposal to raise the taxable minimum from Rs. 500 to Rs. 1,000 to an order of Government removing the burden of the tax off the shoulders of the Europeans and Eurasians—men who generally have larger incomes than the natives. And if the rumour proves correct, there will be reason to fear that the taxable minimum will be lowered instead of being raised. And that will be ruinous to the people. The writer does not feel inclined to believe that Lord Lansdowne can be capable of such an act.

28. The same paper reviews the Excise Administration Report for 1890-91, and makes the following remarks:—

SANJIVANI.

The Excise Administration Report for 1890-91.

(1). Though the outstill system has been abolished in many districts, every Indian has still to pay an average excise duty of two annas and four pies. It is really heart-rending to see that the whole population is being utterly ruined through the agency of intoxicants, that the country has become a country of drunkards, hemp-smokers and opium-eaters. The condition of the people must be very miserable, indeed, one-half of whom cannot get a full meal to eat, but who have still to pay an excise duty of two annas and four pies each. And the country cannot certainly fare well whose ruler himself holds the cup of poison to the lips of his subjects.

(2). The revenue from country-made liquor fell off by Rs. 1,78,870 during the year under report, because several outstills in the Burdwan, the Dacca, the Orissa, and the Presidency Divisions were abolished on the 1st April 1890. This falling off in the revenue clearly shows that the number of drunkards in the country increases with an increase in the number of outstills. How could the Government, in the face of such a fact, refuse to abolish the outstills altogether, saying that their abolition would increase surreptitious manufacture of liquor?

(3). The Excise Commissioner has explained the decrease of Rs. 1,19,770 in the excise revenue of the Burdwan Division by saying that this is partly due to surreptitious manufacture of liquor, and partly to the high price of the liquor which is manufactured in the Sudder distilleries. It has been said that in the Bankoora district 65 persons were punished for surreptitious manufacture of

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SANJIVANI.

The rumoured exemption of Europeans and Eurasians from the income-tax.

Taking advantage of the Government's strong desire to enlist Europeans and Eurasians in this country as volunteers, those two communities refused to be enlisted as such unless they were exempted from the income-tax. And Government, it is said, has given way to their *zid* and issued a circular to the effect that volunteers will be henceforward exempted from the income-tax. If such a circular has been really issued, it will require no uncommon stock of foresight to see that it will have the effect of exempting all Europeans and Eurasians in this country from liability to the tax. When Lord Dufferin imposed the tax, the natives raised a clamour against it, and were only pacified by seeing His Excellency with a fine sense of justice impose the tax upon native and foreigner alike. If therefore Lord Lansdowne now removes the burden of the tax, by an artifice, off the shoulders of the Europeans and Eurasians, native discontent will know no bounds, and there will be a great turmoil in the country. It is an extraordinary change, indeed, from a proposal to raise the taxable minimum from Rs. 500 to Rs. 1,000 to an order of Government removing the burden of the tax off the shoulders of the Europeans and Eurasians—men who generally have larger incomes than the natives. And if the rumour proves correct, there will be reason to fear that the taxable minimum will be lowered instead of being raised. And that will be ruinous to the people. The writer does not feel inclined to believe that Lord Lansdowne can be capable of such an act.

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(1). Though the outstill system has been abolished in many districts, every Indian has still to pay an average excise duty of two annas and four pies. It is really heart-rending to see that the whole population is being utterly ruined through the agency of intoxicants, that the country has become a country of drunkards, hemp-smokers and opium-eaters. The condition of the people must be very miserable, indeed, one-half of whom cannot get a full meal to eat, but who have still to pay an excise duty of two annas and four pies each. And the country cannot certainly fare well whose ruler himself holds the cup of poison to the lips of his subjects.

(2). The revenue from country-made liquor fell off by Rs. 1,78,870 during the year under report, because several outstills in the Burdwan, the Dacca, the Orissa, and the Presidency Divisions were abolished on the 1st April 1890. This falling off in the revenue clearly shows that the number of drunkards in the country increases with an increase in the number of outstills. How could the Government, in the face of such a fact, refuse to abolish the outstills altogether, saying that their abolition would increase surreptitious manufacture of liquor?

(3). The Excise Commissioner has explained the decrease of Rs. 1,19,770 in the excise revenue of the Burdwan Division by saying that this is partly due to surreptitious manufacture of liquor, and partly to the high price of the liquor which is manufactured in the Sudder distilleries. It has been said that in the Bankoora district 65 persons were punished for surreptitious manufacture of

liquor. In the Midnapur district and in the Jehanabad sub-division of the Hooghly district 22 and 10 persons, respectively, were punished for the same offence. The Excise Commissioner has felt no hesitation in saying that this surreptitious manufacture was carried on in collusion with the zemindars, who exacted a tax on all liquor so manufactured. An enquiry should be made whether this view is correct or not. In the above places 394 persons were indicted during the year 1889-90 on the charge of manufacturing wine without taking out a license, and during the following year 642 persons were similarly indicted. But no statement has been given as to how many of these men manufactured wine surreptitiously. The writer cannot therefore admit that the case has been made out that the replacement of outstills by Sudder distilleries has given rise to a surreptitious manufacture of liquor.

(4). The revenue from rice-beer rose from Rs. 2,32,682 in 1889-90 to Rs. 2,72,288 in the year under report. This liquor contains a smaller proportion of alcohol and other noxious substances than other liquors. The Lieutenant-Governor has therefore advised that the excise revenue should be increased by encouraging the consumption of this liquor. But the country is certainly doomed to ruin whose ruler encourages the consumption of liquor among its people.

(5). The Lieutenant-Governor has declined to endorse Mr. Westmacott's condemnation of ganja as a most pernicious article. From His Honour's remarks, it will appear that he is for taking ganja and opium as highly concentrated forms of food. Everybody else, however, knows the evil effects of ganja, and that large numbers of men have died untimely by using it. Opium, too, makes men incapable of active work. Dr. Wise, late Civil Surgeon of Dacca, in collecting the history of the lunatics confined in the Dacca Lunatic Asylum, found that the majority had lost their reasoning faculties through the use of ganja. And experienced Magistrates, like Messrs. Buckland, Glazier, and others, have advised Government to stop the ganja trade, as the drug is even more noxious than alcohol.

(6). The figures for opium show that the consumption of the drug is daily increasing. The drug is ruining the people of Malwa and the North-Western Provinces by taking away from them all their manliness. Its use is also increasing in Bengal. Reduced to the last stage of physical degeneration as the Bengalis are through the ravages of malaria, there cannot be the least doubt that their use of opium will soon work their complete ruin. But who shall save them when their ruler himself is precipitating their ruin?

SOM PRAKASH,
Nov. 2nd, 1891.

29. The *Som Prakash*, of the 2nd November, approves of the Tour Resolution, and asks the authorities to see that the recommendations contained in it are given effect to.

GRAMVASI,
Nov. 5th, 1891.

30. The *Gramvasi*, of the 5th November, has heard a rumour that volunteers will be exempted from the income-tax, but cannot say whether or not there is truth in it. As Europeans

and Eurasians alone are now allowed to enrol themselves as volunteers, nearly all of them will cease to pay the tax if the exemption in question is granted. The proposal has accordingly been opposed by many. The writer cannot say that it is unjust to grant some concession to men who take it upon themselves, of their own free will, to defend their country with their lives. And he therefore thinks that there will be no objection to the proposal if the right of volunteering is conferred on all classes of Her Majesty's subjects.

GRAMVASI.

31. The same paper refers to the opium and the liquor business of Government and observes as follows:—

The opium and liquor business
of Government.

There is not the least doubt that the foundations of British rule in India are being weakened by the opium and the liquor business of Government, and this is the reason why the writer again enters his protest against it. The revenue officers of Government have hit upon the following method for extending the opium business. They first open opium shops in places where the people are not addicted to opium eating and distribute opium free of charge. Then they begin to charge a very small price for the drug, and go on increasing the charge as the people get more and more confirmed in the habit of using it in large quantities. Warren Hastings, the disgrace of the English nation, was the inventor of this abominable opium trade. If it is not a sin (*adharma*) to deal in this manner with a poor helpless

people after having undertaken to protect their life and property, one does not know what sin or *adharma* is. Prosperity obscures men's sense of right and wrong, and they do not therefore see the immutable law which is at the root of both prosperity and misfortune. Success has probably made Englishmen forget their duty. It is high time, however, that they removed this deep stain on their administration.

32. A correspondent of the same paper says that there are at present four runners to carry mails from Mahisrakha to Syampur in the Uluberia sub-division of the district of Howrah. But if mails are carried *via* Sasati post-office, three runners will be sufficient, and there will be a monthly saving of eight rupees, being one month's salary of one runner. And as there are no khals intersecting the proposed route, the sum of Rs. 12 which is now spent annually in crossing the khals of Kharberia and Noadar which intersect the present route will be also saved. And thus there will be a total saving of Rs. 96+12 or Rs. 108 if mails are carried through the proposed route which is shorter, straighter and not intersected by khals.

GRAMVASI,
Nov. 5th, 1891.

III.—LEGISLATIVE.

33. Referring to the extension of the Lodgings Act to Navadwip in the Nuddea district, the *Bangavási*, of the 31st October, says that almost all lodging-houses in that place are owned by *Vaishnav Bairagis*, and are maintained for the accommodation of pilgrims, who visit the place in large numbers. In consequence of the application of the Act, the *Bairagis* have made a strike, and have neither taken out licenses nor are accommodating pilgrims in their houses. This has caused great inconvenience to the latter, who find themselves compelled to put up in open places and are therefore suffering all the inclemencies of the weather. It is hoped that the authorities who have extended the Act to Navadwip will now see that the large numbers of pilgrims who will visit the place on the occasion of the ensuing bathing festivals, "Kartiki Purnimá" and "Pata Purnimá," are not inconvenienced in this way.

BAGAVASI,
Oct. 31st, 1891.

IV.—NATIVE STATES.

Lord Lansdowne and the Cashmere State.

34. The *Sahachar*, of the 28th October, refers to Lord Lansdowne's visit to Cashmere and observes as follows:—

SAHACHAR,
Oct. 28th, 1891.

People are cherishing the hope that Lord Lansdowne is going to Cashmere with the object of restoring Maharaja Pratap Singh to power. But an ill-omened bird has already begun to screech, and its screech has caused general excitement in the Punjab and in Cashmere. The *Civil and Military Gazette* says that Lord Lansdowne is going to Cashmere to purchase it from the Maharaja. The statement is a ridiculous one, but considering that it has not yet fallen to the lot of the writer to support His Excellency's policy with regard to the Native States, and that the title of Maharaja has been denied to the new owner of the Manipur throne, there may be truth in it after all. Maharaja Golab Singh, by his treachery, greatly contributed to the success of Lord Gough, and it is not therefore correct to say that he purchased Cashmere from the English with money alone. His son, the late Maharaja of Cashmere, rendered special help to the English in the year of the Mutiny. This shows that the rulers of Cashmere did not follow in the past a purely selfish policy. Gilgit has now become a place of importance; but an outpost of English soldiers has been established there and a large fort is approaching completion. India, moreover, does not live under the Turkish system of Government and so the tricks by which Russia incited Servia and Roumania to revolt against Turkey cannot possibly succeed here. Native rule in a frontier State like Cashmere need, therefore, cause no anxiety. Now that Russia is advancing, it is sound policy to show confidence in the Native rulers. The statement is not very credible that Lord Lansdowne will try to deprive the ruling family of Cashmere of that State. The fire-eaters at Simla, of course, wish to see Cashmere annexed. For Cashmere will give fat employments to many Europeans and furnish better pleasures even than those which can be had at Simla. But the empire was not, after all, won by

these pleasure-loving men, nor does its existence depend on them. Indeed, they brought Government to trouble more than once. Witness the three Afghan wars. But these men have now been found out in England and India. It is therefore not at all likely that they will advise Government to annex Cashmere. Nevertheless, the question of the annexation of Cashmere is being discussed in the bazars of the Punjab and Cashmere. By pardoning the *Bangavási*, Lord Lansdowne has risen in the estimation of the people, and his reinstatement of the Maharaja Pratap Singh at the present moment will not only increase His Excellency's reputation, but produce excellent political results. It is not a difficult thing for the strong to annex the possession of the weak, and much has already been done in this way in India. But all parties had to admit on the bloody battle fields of 1857 that Lord Dalhousie had done a very wrong thing by annexing Native States. Practically all India, without exception of the Native States, belongs to the Maharani, and all real power is in the hands of the English Government. The Governor-General ought to be therefore able to get all real work done by showing outward marks of respect to the Native Princes. The people of this country are very easily pleased. A great opportunity is now before Lord Lansdowne of pleasing the Indian people by returning Cashmere to the Maharaja. His Excellency should, in this matter, disregard the advice of his officials, who as a body, and the Secretaries in the Foreign Department, in particular, are wedded to old fashioned notions and have earned a bad name by their dealings with the Native States. The eyes of all Native Princes are on Lord Lansdowne and it is high time that His Excellency earned a good name and consolidated the Maharani's power in India by reinstating Pratap Singh.

SAMAY,
Oct. 30th, 1891.

35. The *Samay*, of the 30th October, says that nothing new was said by the Viceroy in his Cashmere speech. He only repeated the old story that the English Government had no design upon Cashmere, that the Maharaja was a very loyal prince, and that the new arrangements about the administration of the State had been made with the object of making light the burden of work which lay upon the shoulders of the Maharaja. The unfortunate Pratap Singh had hoped that fortune would smile upon him this time; but his hope is disappointed. The Viceroy went to Cashmere to see the State as a traveller and to sing the praises of the officers appointed by himself. That object has been gained, and some lakhs of rupees have been wasted to no purpose.

BANGAVASI,
Oct. 31st, 1891.

36. In commenting upon the Viceroy's speech in Cashmere, the *Bangavási*, of the 31st October, says that His Excellency's assurances of the Government of India's good will towards the Cashmere State and of its friendship for the Maharaja were such as might have been expected to come from an English Viceroy. But if, instead of addressing these words to the Maharaja, divested of all power as he is, His Excellency had first restored to the Maharaja his full powers as a sovereign, and then addressed to him these assurances, then the wisest among His Highness' own subjects, at any rate, would have understood that there was a meaning in the Viceroy's words, and those words too, would have produced their desired effect.

SANJIVANI,
Oct. 31st, 1891.

37. The *Sanjivani*, of the 31st October, is glad at the assurances given by the Viceroy in Cashmere. The Viceroy has not, however, spoken a word on the important question of restoring to the Maharaja his full powers. The speech is pervaded throughout by a crooked political purpose. If Government declines to annex Cashmere, it will be simply because of the near approach of Russia, and because it will be very convenient to have an independent or a foreign State between Russia and its own dominions. Who can say that in case of a fight in the Pamirs, the cost will not be exacted from the Cashmere treasury? Who, again, can say for certain that the assurances given by the Viceroy may not be retracted on the occurrence of an emergency even to-morrow? Politics is a thing which it is very difficult to understand.

PRAKRITI,
Oct. 31st, 1891.

38. The *Prakriti*, of the 31st October, says that the Viceroy's recent Cashmere speech has destroyed all the hopes which were raised in men's minds by his visit to that State. In the course of his speech, His Excellency praised all concerned

in the administration of the State, the British officials in particular, but said nothing about the Maharaja's reinstatement. The only important statement he made was that the British Government had no desire to annex Cashmere. But everybody would have felt happier and His Excellency's own reputation would not have suffered if His Excellency had given some proof of the good intention of Government in this respect. But he did nothing of the kind, and only tried to butter parsnips with words. The writer cannot approve of political dealings of this nature.

39. The *Hitavadi*, of the 31st October, says that according to Mr. Kipling Cashmere ought to be purchased from the Maharaja, and a colony of Englishmen and Eurasians established there. These colonists should practise polygamy, and the British Empire in India will be defended by the powerful race which will be born of these colonists, and the people of Cashmere may be shipped away to the Malayan Peninsula, and there left to support themselves as best they can. Who that hears this horrible proposal can help hating the Europeans? It only shows that beastly instincts are very strong in the Europeans. It is the writer's firm conviction that Government does not lend its ear to the proposals of such worthless men as Mr. Kipling. He is at a loss to see why worthless proposals of this nature are circulated in the society of men.

HITAVADI,
Oct. 31st, 1891.

V—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

Prospects of the crops in Bengal, Behar, and Orissa.

40. The *Bangavasi*, of the 31st October, has the following:—

BANGAVASI,
Oct. 31st, 1891.

The country's outlook is very gloomy this year. In this month of Kartik, instead of the fields being full of luxuriant green, the stalks of paddy are withered up for want of rain, and the peasant, with tears of despair flowing down his breast, is letting his cattle loose to eat up the stalks. And the prospects of the *rabi* crop are even more deplorable than those of the rice crop. In most places the fields being perfectly devoid of moisture, the *rabi* crop has not yet been even sown. To-day (the 31st October) is the last day of the waning moon; still there is no rain. In every part of Bengal the peasants are in despair.

If the crop and weather report, as given in the *Calcutta Gazette*, is a true one, then among the three provinces of Bengal, Behar, and Orissa, it is only the Singbhoom district that will yield a sixteen anna crop. In some places the outturn will not exceed 8, 6, 4 or even 3 annas. But so small a yield will not avert scarcity. Providence alone knows how the people of these provinces will fare during the current year. To Him alone can people look up in this danger!

41. The *Uluberia Darpan*, of the 31st October, says that for want of rain the condition of the crops in the Uluberia sub-division of the Howrah district has become very deplorable. There is likely to be famine this year if rain is withheld much longer.

ULUBERIA DARPAN,
Oct. 31st, 1891.

42. A correspondent of the *Prakriti*, of the 31st October, says that in the district of Rungpore the crops have dried up for want of rain. There is likely to be famine there. In the northern and eastern parts of the district rice is selling at two seers per rupee. Poor people have taken to theft and dacoity. Government ought to inquire into the matter.

PRAKRITI,
Oct. 31st, 1891.

VI.—MISCELLANEOUS.

43. The *Sahachar*, of the 28th October, praises the Lieutenant-Governor for his having invited to his house, on the eve of his departure for Behar, the Bengali clerks in the Secretariat, and done them the honours of hospitality.

SAHACHAR,
Oct. 28th, 1891.

Oppression by zemindars and official oppression.

44. The *Banganivasi*, of the 30th October, has the following:—

BANGANIVASI,
Oct. 30th, 1891.

English rule in India has never been stained with blood like the old Roman rule in unconquered provinces, nor has it been marked by the iconoclastic

fury which was a prominent feature of Mussulman rule in this country. And yet the Indians take a morbid delight in finding fault with English rule.

The Indians make quite an uproar in their newspapers over the most trifling faults committed by a District Magistrate till the whole country rings with the noise, and bother the life out of the Viceroy and the Lieutenant-Governor by presenting to them petition after petition. But they scarcely take any note of the fearful oppression which is constantly committed in every village in Bengal by those incarnations of oppression, the *gomastas* and *naibs* of the *zemindars*—an oppression which makes life in the villages one continuous torture. To-day the great *gomasta* must have a necklace for his better-half; and he at once sends for all the goldsmiths in the village and orders them to give him one free of charge. The next day he must have ten maunds of fish for his son's *annaprasan* (rice ceremony), and he at once summons all the fishermen of the village and tells them that he must have the whole fish within his time without paying for it. And woe to the fisherman who does not obey his injunction to the tittle. Another day he must have 100 pieces of bamboo to repair his house; and two chowkidars at once start with a commission from him to that effect. They are in the first place chowkidars of the *zemindar's* cutcherry, and they have in the next a commission from their *gomasta*. They therefore damn and curse the poor ancestors of Paran Mandal up to the fourteenth generation, subject the widow of Bipin Hajra to unspeakable indignities, beat Balai Datta almost to death, and by three o'clock in the afternoon produce the required number of bamboos before the *gomasta*. The *gomasta* gets a monthly salary of only fourteen *sikis* (four-anna pieces). But he performs with *éclat* all the pujas and ceremonies enjoined by the Hindu religion, and the person of his better-half glitters with gold worth at least one thousand rupees. Whence all this splendour if not from oppression? We know it for a fact that these *gomastas* have ravished many chaste women and made the life of many respectable widows a life of vice to the end of the chapter. By their satanic machinations many respectable families have been utterly ruined and many wealthy people have been made absolutely destitute. Nor are these oppressions a thing of the past. Even now such oppressions are occurring in broad day-light and before men's eyes. You patriotic and educated young men, how is it that you do nothing to put an end to these oppressions? Besides the *gomasta*, there are the *naib* and the *peshkar*. Woe to the people of the village which these high dignitaries favour with a visit. There must be brought before them in a trice of time the best fish in the village, the fattest kid, the sweetest sweetmeat—aye, the helpless and unfortunate widow yet in her prime. Let there be the least delay, and the entire village runs imminent risk of ruin. Rs. 500 is required for the marriage of the second daughter of the Peskar Babu. At a wink from him, the *gomasta* sends a chowkidar with a subscription book round the village and realizes from the ryots a subscription of one rupee or eight annas per head. The unfortunate man who refuses to pay the subscription has his back lacerated by a shoe-beating, and the unfortunate man who declares his inability to pay is brought to the *zemindar's* cutcherry and is there made to stand in the scorching rays of the midday sun. The torture becomes unbearable and the poor man pawns his domestic utensils and gives the *peshkar* the required subscription. This inhuman and unspeakable oppression is taking place in every village almost every day of the year. There are besides the *zemindars* the Raja Bahadurs and the Kumar Bahadurs. It is therefore easy to imagine how large the oppression is.

If these countrymen of ours, dressed in a little brief authority can commit this hideous oppression, how can we reasonably clamour against a slight stretch of authority by a foreign head of a district possessed of unlimited power?

If we call the oppression by the English a spark, we ought to call the oppression by the Rajas and *zemindars* a conflagration. Where then, O Englishmen, is your fault? The fault is ours who keep concealed oppressions committed by our own countrymen, and, exaggerating the oppressions which are committed by you, try to discredit you. This is why we are so miserable.

45. The *Samay*, of the 30th October, has the

following:—

Treatment of conquered subjects by England and Russia.

Under the Mussulman rule, competent Hindus were appointed to the highest offices in all departments of the State, administrative,

judicial, military, and few Mussulman officers executed the commissions of their masters so faithfully as did the famous Rajput officers, Todur Mull and Jey Singh. Under the Mussulman Emperors there was no difference, as of heaven and earth, between Hindus and Mussulmans, and although there was bitter animosity between the two races, the Emperors for themselves looked upon both with equal eye. The Hindu gradually ceased to feel under the Mussulman rule that he was subject to foreign rule. The important officers of the Nawabs of Bengal were all Hindus, and for a subject people nothing can be more fortunate than this.

But the policy of the English Government is of a different kind. It has erected a barrier of race-distinction between the conquerors and the conquered. And never before was distinction between conqueror and conquered so strongly marked in India.

Russia is inferior to England in civilisation. The will of the Czar is the law in his country. The Czar has banished 60,000 innocent Jews from his empire, and not a man has dared to question the justice of his action. He can, at his will, create a village in one day, and he can also, at his will, burn down two hundred villages in one day. There does not now exist in the world another sovereign possessed of such despotic authority as the Czar. And will not the English Government feel ashamed to think of the manner in which that despotic sovereign treats his conquered subjects?

Barbarous Russia converts conquered subjects into Russians. Russia's conquered subjects do not feel the gall of foreign rule. The Czar looks upon the white Russian and the dark Cossack with equal eye. General Alikhanoff, who commanded the Russian troops at Panjdeh, is a Mussulman. Under English rule only one Mussulman has been up to this time appointed to the office of Colonel. The name of the officer, now dead, who was so honoured, was Colonel Hedayet Ali Khan Bahadur. But though appointed Colonel, Hedayet Ali Khan was never allowed an opportunity of commanding troops on the field. The half civilised Russians trust their conquered subjects, make friends with them, and, in time, become fused, as it were, into them. But civilised Englishmen always treat the conquered as conquered and never allow them to rise to their own level. The English Government does not wish that the Indians should attain the level of Englishmen. It is the cardinal policy of British rule that the Indians should always remain powerless and destitute of political rights, and that the English people should always keep watch and ward over them as their rulers and keepers in this cremation-ground, this wilderness and this prison-house of India. The distinction of conqueror and conquered is one which the Anglo-Indian would fain make a distinction for good.

Englishmen, read in history, will probably ascribe the fall of the Mussulman power to its liberal treatment of the conquered Indians—a treatment which, it will be said, made the conquered Hindus much too powerful. And the English Government, too, probably thinks that if it instructs the Indians in military tactics and appoints them to high offices and repeals the Arms Act, they will grow a little too strong for it. How will the Government, which will not arm its Indian troops with improved muskets and smokeless powder, trust its conquered subjects?

A distrust of the Indians has become deeply rooted in the mind of the English Government since the Sepoy Mutiny. So much so, indeed, that Government fears that a mutiny can take place any day and keeps itself ready accordingly to put one down.

Under the English rule the Indians are living in peace and happiness. They never enjoyed such comfort under either the Hindu or the Mussulman rule, and they are also happier than all other subject-peoples. The Indians do not want to subvert British rule. They only want to acquire all British privileges and to distinguish themselves as a noteworthy people living under British rule. The desire of the Indians will be fulfilled if only the English Government looks upon them with the same eye as that with which it looks upon Englishmen. Government is displaying a want of foresight by maintaining race distinctions at all times.

Without perfect sympathy there can be no close union of the conquerors and the conquered, and without such union no Government can be permanent. The English administration of India betokens great caution and circumspection, but no desire for a close alliance with the subject-people. It is very desirable that the English Government should seek such an alliance.

BANGAVASI,
Oct. 31st, 1891.

46. The *Bangavasi*, of the 31st October, has the following in the course of a long article headed "Where is Lakshmi?" :—
Lakshmi's disappearance from Bengal. Alakshmi (the goddess of misfortune) is peeping into every apartment of every house and home in Bengal. That freshness, that beauty of the Bengal village is gone and is replaced by the desolation of the cremation ground. The *chandi mandir* (the thatched puja hall) has fallen down; and it is hard to hold the tear at the sight of the ruined condition of the "Durga dālān" (the hall in which the image of Durga is worshipped). Localities which once were the abode of the respectable and the well-to-do are now almost without human life, or the food that sustains it, and have become the abode of malaria and *meha* (diabetes and other urinary diseases). The only things that now delight the sufferers there are the game at cards and the "Gosnel's" soap. Gosnel has made its appearance with the teacher of the first book, and has become quite as infectious as malaria itself.

Lakshmi (the goddess of fortune) has disappeared from every village inhabited by respectable people; and they, too, that used to worship Lakshmi have disappeared. The class of elderly householders and fortune-bearing housewives has ceased to exist. Alas! not one of those respectfully modest, bashful, sweetly smiling and auspicious-looking matrons who spoke in gentle accents, whose foreheads were decorated with the auspicious vermilion, and who drew the

* The night of the full moon after the Durgapuja when the goddess Lakshmi is worshipped.

† The night of the new moon after the Kojagar Purnima when Lakshmi and Alakshmi (the goddesses of fortune and misfortune respectively) are worshipped and every house is illuminated with lighted lamps.

veil over their heads when they might as well not do it is to be found to-day! Who shall now worship Lakshmi on the *Kojagar** night? Who shall now light the *Dipanwita*† lamp and invoke Maha-Lakshmi? Who shall send away Alakshmi? The lamp there is not; Lakshmi too is gone. There will be no worship of Maha-Lakshmi, and Alakshmi will not be driven out. Alas! the *dip* there is not; and all over the country it is only the queer and ill-shaped kerosine *temi* that is to be seen. There is Alakshmi in every house—Alakshmi laughing a loud terror-striking laugh. And the number of these Alakshmis is not few. They are innumerable. The picture of Alakshmi, given in the shastras, would have been complete in every detail if these quarrelsome *sadhavas* (women whose husbands are living) with dishevelled hair and without the vermilion paint on their heads, who are enamoured of the black bodice, if these Alakshmis, laughing the loud terror-striking laugh and with tongues sounding like the winnowing fan, had been allowed to decorate themselves with iron ornaments. Such is the condition of the respectably-peopled villages. Do we now go to peasant hamlets in search of Lakshmi? It is now the middle of the month of Kartik and see if you can find Lakshmi anywhere in the paddy fields.

Alas! the paddy plants have not yet come into ear, and the fields have completely dried up, though Kartik is the month in which if the cultivator expects a good crop he must till his lands and have his paddy fields well supplied with water. Lakshmi lies dead on the paddy fields with her jaws horribly out. The peasant's wife sits despondent on the open ground before her hut with her legs stretched out and parting her rough unanointed hair with her hands to rid it of the lice in its folds. And the peasant, why, he is gone to the outstill. There he sits on the same seat with his village "master" and having drunk to his heart's content is singing songs with his arms lovingly thrown round the neck of the village gomastah. He had, early in the morning, sold to a butcher his only remaining sick bullock, and his Brahman "master" had also sold to the village silversmith the "paita" (sacred thread) of his ancestral god. But it is no use dwelling on the heartless sports of Alakshmi. It is the *Dipanwita* night. But it is darkness everywhere and on all sides. And the one light that burns is the light in the outstill shop. Alakshmi! Come, let us embrace thee and ruin ourselves!

RAKRITI,
Oct. 31st, 1891.

47. The *Prakriti*, of the 31st October, refers to a conversation about India which is said to have taken place between an American lady and the Grand Duke of Russia, and observes as follows:—

According to the Grand Duke, Englishmen in India do not try to mix with the natives of the country and treat them with kindness and consideration.

And notwithstanding their outward professions of loyalty, the Princes and the people of India on their part dislike British rule. They will rise against their English rulers directly they can count on Russian support. Unlike the English, the Russians treat their conquered subjects very differently. As soon as a country is conquered by Russia, all distinction of conquerors and conquered ceases, and the latter are treated as if they had been the *khas* subjects of the Czar. And so, according to the Grand Duke, if India is conquered by Russia, Indians will be Russianised. The writer says that by being Russianised will mean wearing Russian dress and going out with *khas* Russians to commit dacoity on other people's territories, and no one hating them for being *kálá admis* (black men). This may be a sufficient inducement to barbarians to become Russianised, but it will not lure the Hindus, who cannot be induced by any means to part with their characteristics as a distinct people. Even when ground down with oppression, their very pulverised bones will show signs of life in the name of their religion and nationality. The statement of the Grand Duke that the Russians treat their conquered people with kindness and consideration is the very reverse of truth. It is not yet 20 years since the poor Yomads were massacred in cold blood by General Kauffmann for no other reason than that they could not give him 300,000 roubles, and not even their women and children were spared! A traveller, passing over the scene of the massacre, saw two dying children by the side of their dead mother and a third child trying to awaken her mother, saying 'mother, I am hungry, give me food.' And this is the nation which talks of showing kindness to the conquered! It may be said that all Russians are not like Kauffmann. But the contention is nullified by the fact that instead of being punished for the massacre, Kauffmann was rewarded by the Czar. Russia's treatment of a peaceful and inoffensive people like the Jews is notorious. And yet Russians talk of winning the affection of Hindus and Mussulmans by holding out to them hopes of a just and kind treatment!

The Russians doubt the loyalty of Indians. And well they may; for how can the people of the country in which the Sovereign has to give up his life at the hands of his subjects know what true loyalty is! If the English who have been in the country for a hundred years have not been able to be kind to its people, is it to be believed that the cruel Russians will, by affectionate treatment, elevate them, as it were, to the skies?

So much for what the Russians say. Now, for what some low-minded Anglo-Indians, like the Editor of the *Pioneer*, say. According to the Editor of the *Pioneer* native soldiers ought not to be trusted. But did not these very native soldiers win the Empire of India for the English? Can the *Pioneer* name any battle fought by the English in India which was won without the help of these soldiers? English officers themselves praise the Punjabi and Gurkha regiments, and even the Grand Duke of Russia admits the loyalty of the Indian Princes. Is not the *Pioneer* therefore ashamed to distrust the loyalty of the native soldiers? As for the mutiny, religious fear and not any desire to organise independent sovereignty was its cause. There would have been no mutiny if in 1857 education had made the progress which it has done now, and if there had been at that time the same facilities for interchange of views between ruler and ruled which exist now. These Anglo-Indians, therefore, who advise Government to abolish high education and to look upon societies and associations with suspicion are enemies of both the ruler and the ruled. It is they who stand in the way of the growth of a good understanding between the people and the Government. It is the jealousy of these men which has prevented the people from taking their stand by the side of their protectors and educators on the field of battle. The people would have been most glad if they had been permitted to do military service to their rulers.

48. The *Sanjivani*, of the 31st October, says that a girl of the Midnapur district, aged fourteen years and named Saurabhi, having suddenly disappeared from her house in

A coolie case.

August last, her father-in-law, failing to get any clue to her whereabouts, laid an information before the District Magistrate. That officer, suspecting that the coolie recruiters had had something to do with the disappearance of the girl, wrote to the Emigration Superintendent in Calcutta for an enquiry. The latter officer wrote to the heads of all coolie depôts under

SANJIVANI,
Oct. 31st 1891.

his charge, giving a description of the girl but received answer to the effect that no person answering to the description given was in any of the depôts. A Calcutta newspaper has since learnt that the girl was detained in one of the coolie depôts mentioned above, and that she was sent up to the tea-gardens only the day previous to that on which the Superintendent's letter was received. It is said that ample proof as to the identity of the girl will be forthcoming from the papers of the depôt. The Superintendent of Emigration and the Bengal Government are earnestly requested to make an enquiry into the matter. If the information published in the newspaper referred to above be correct, then the head of the depôt ought to be severely punished, and the girl should be brought back to her relatives.

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49. The same paper refers to the Pentecost affair, and asks, if Bengalis are liars, what are Englishmen? The other day a correspondent signing himself "Whip" wrote in the

Indian Daily News to say that Dr. Warden of the Medical College, while calling the register of his class lately one day, suspected that the answer "here" was being given to names of students who were not present. Upon this, he called out a name, and received the answer "Here." Dr. Warden then asked the student to stand up, but no one responded to his call. He at once wanted to know the name of the student who had thus falsely answered. But the offender had not the courage or the truthfulness to give his name. On counting the number of those present, the Doctor found that only half the number marked present in the register were present. These statements have not yet been contradicted, and there is, therefore, no ground to suppose that they are false. If Professor "T" could characterise the whole Bengali nation as liars on the strength of one case, the case of his pandit, how should these heroic sons of Britain, who did not hesitate to give false answers to the call of their professors, be characterised? The writer will draw no inferences as to the character of the whole British nation from the case of these few boys, for it is neither proper nor in good taste to stigmatise a whole nation, as the generous minded missionary or the self-sufficing professor has done, on the strength of one or two individual cases.

SANJIVANI.

The health of a part of the Bongong sub-division of the Jessore district.

50. The editor of the same paper paid a visit to a portion of the Bongong sub-division of the Jessore district during the late Durga Puja holidays, and says that the tract of country he visited is irrigated by a narrow but winding rivulet called the Betla. The condition of the villages on either bank of the stream is most miserable, as malaria is raging there for a long time with great virulence. So far as the editor has been able to see, the prevalence of the disease is not due to dampness of soil. The soil there he found dry, and all the huts appeared built on higher levels than the country all round. The chief cause of the disease is, therefore, to be traced in the decomposition of vegetable matter in the rivulet, and in the large number of pits to be found in the place. The stench proceeding from this decomposing matter is intolerable, and has converted the place into a veritable hell. The germs of malaria are carried to every house by the atmospheric air contaminated by contact with the putrid vegetable matter.

The virulence of the disease is disabling the inhabitants, whose capacity for work has greatly decreased. And both agriculture and the industrial arts have consequently fallen off. Even the cattle have not escaped the ravages of the disease. They cannot now work so hard as before.

There are men to look after the health of towns. But who is to look after the health of the villages? And even if men can be found to look after the health of the villages, how is that health to be improved? It is to be hoped that the great noise made by the Health Association will not be mere noise.

DAINIK-O-SAMACHAR
CHANDRIKA,
Nov. 5th, 1891.

51. The *Dainik-o-Samachar Chandrika*, of the 5th November, preludes an article on the Agra Temple case with the following observations:—

The Hindus look upon their sovereign as a god. Ever since the creation of kingship in India, the Hindus have worshipped their kings as gods. Hindu loyalty is without compare, and is extolled in every part of the world. The Fates have so ordained that there are now no Hindu kings in the country of the Hindus. Hindu rule has now become a dream of the past. The Mussulmans ruled in this holy land of India with undisputed power for 700

years, and Englishmen are now reigning over it in the same way, and nearly a century of their rule is over. Mlechchhas now rule the land of the Hindus. Mlechchhas are destined to rule India in this Kaliyuga. The writer sees, as it were before his own eyes, the picture of the Kaliyuga which had been drawn in the sastras by the all-knowing Rishis. The sea itself may dry up and become a desert, fire may become water, but it is impossible for the words of the Rishis to turn untrue. And so as the Rishis have predicted Mlechchha supremacy for the Kaliyuga, why should the Hindus who believe in their Rishis be astonished to find Mlechchha rule established in India? But the Rishis not only said that in the Kaliyuga Mlechchhas would rule over India; they also said that kings were like gods. It is therefore no wonder that the Hindus should regard their Mlechchha rulers as gods.

The Hindus regard the English Raj with the respect which they show to their gods. They regarded their Mussulman rulers in the same way. But the English Raj has deserved greater respect at their hands, because it takes greater care than the Mahomedan Raj did to make its subjects outwardly happy, to establish peace among them, and to make their property and honour secure. Unlike the Mahomedan rulers, the English rulers of India are also furnishing to their subjects illustrations and examples in their own lives of how worldly success and prosperity can be attained.

It is the teaching of the Hindu sastras that Hindus should not grudge loyalty to their Mlechchha rulers and should not rise against them even when they are oppressive. There is nothing wonderful in all this.

During the Hindu and Mahomedan rule, the sovereign alone was the ruler of the Hindus, but under the English rule everybody from the Queen-Empress down to the Deputy Magistrate in charge of a sub-division is the ruler of the Hindus. If a Deputy Magistrate does an act of justice, it is the English Raj that is praised for it, and if an official does an act of injustice, it is also the English Raj that is condemned. The English system of administration is so constituted and English nationality is so attuned that the people of India cannot help showing the respect due to a sovereign to every individual Englishman. The poor helpless people of India cherish the deepest respect for the Queen-Empress. But the Queen, nevertheless, does not possess unlimited powers like the Hindu and Mussulman sovereigns. The power of the people predominates in the English system of administration. But ordinary people in India do not understand the mysteries of the administration and look upon every Magistrate or Judge as their sovereign. And that is why they praise or denounce the very English name whenever a good or a bad act is done by an official. The Agra Temple case furnishes one instance of denunciation. The facts of the Agra case are thus given and the following remark is made:—

The case has created a turmoil amongst the Hindus of Agra, and the mournful cry of 'religion in danger' is being heard on all sides. That the matter is a serious one appears from the facts of the case. Lawyers alone can say whether or not the Commissioner has any right under the municipal law to arrest any person. The two witnesses on behalf of the police deposed that Radhakrishna had sounded a conch. The witnesses on behalf of Radhakrishna, however, said that they had not sounded it themselves and could not say whether or not Radhakrishna had sounded it. Thus the conviction of Radhakrishna rests on the statement of the police constables alone. The railway line passes close to the temple and the whistle of a passing train is often heard. And how is it that the sound of this whistle does not disturb the Commissioner's slumbers? The writer has no right to ask the question. He has also no right to ask the question why the sound of a conch alone disturbs the Commissioner. The Hindus will have to leave India if the blowing of conches at the worship of their gods is prohibited by law. But where are they to go? They cannot demolish an ancient holy temple simply because the blowing of conches in it is distasteful to a European official. They are in a fix. And who is to decide the matter to the satisfaction of all parties?

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 7th November 1891.

W. LeB. and others—Reg. No. 5246C—70—10.11.91.

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51. The *Dainik-o-Samachar Chandrika*, of the 5th November, preludes an article on the Agra Temple case with the following observations :—

The Hindus look upon their sovereign as a god. Ever since the creation of kingship in India, the Hindus have worshipped their kings as gods. Hindu loyalty is without compare, and is extolled in every part of the world. The Fates have so ordained that there are now no Hindu kings in the country of the Hindus. Hindu rule has now become a dream of the past. The Mussulmans ruled in this holy land of India with undisputed power for 700

years, and Englishmen are now reigning over it in the same way, and nearly a century of their rule is over. Mlechchhas now rule the land of the Hindus. Mlechchhas are destined to rule India in this Kaliyuga. The writer sees, as it were before his own eyes, the picture of the Kaliyuga which had been drawn in the sastras by the all-knowing Rishis. The sea itself may dry up and become a desert, fire may become water, but it is impossible for the words of the Rishis to turn untrue. And so as the Rishis have predicted Mlechchha supremacy for the Kaliyuga, why should the Hindus who believe in their Rishis be astonished to find Mlechchha rule established in India? But the Rishis not only said that in the Kaliyuga Mlechchhas would rule over India; they also said that kings were like gods. It is therefore no wonder that the Hindus should regard their Mlechchha rulers as gods.

The Hindus regard the English Raj with the respect which they show to their gods. They regarded their Mussulman rulers in the same way. But the English Raj has deserved greater respect at their hands, because it takes greater care than the Mahomedan Raj did to make its subjects outwardly happy, to establish peace among them, and to make their property and honour secure. Unlike the Mahomedan rulers, the English rulers of India are also furnishing to their subjects illustrations and examples in their own lives of how worldly success and prosperity can be attained.

It is the teaching of the Hindu sastras that Hindus should not grudge loyalty to their Mlechchha rulers and should not rise against them even when they are oppressive. There is nothing wonderful in all this.

During the Hindu and Mahomedan rule, the sovereign alone was the ruler of the Hindus, but under the English rule everybody from the Queen-Empress down to the Deputy Magistrate in charge of a sub-division is the ruler of the Hindus. If a Deputy Magistrate does an act of justice, it is the English Raj that is praised for it, and if an official does an act of injustice, it is also the English Raj that is condemned. The English system of administration is so constituted and English nationality is so attuned that the people of India cannot help showing the respect due to a sovereign to every individual Englishman. The poor helpless people of India cherish the deepest respect for the Queen-Empress. But the Queen, nevertheless, does not possess unlimited powers like the Hindu and Mussulman sovereigns. The power of the people predominates in the English system of administration. But ordinary people in India do not understand the mysteries of the administration and look upon every Magistrate or Judge as their sovereign. And that is why they praise or denounce the very English name whenever a good or a bad act is done by an official. The Agra Temple case furnishes one instance of denunciation. The facts of the Agra case are thus given and the following remark is made:—

The case has created a turmoil amongst the Hindus of Agra, and the mournful cry of 'religion in danger' is being heard on all sides. That the matter is a serious one appears from the facts of the case. Lawyers alone can say whether or not the Commissioner has any right under the municipal law to arrest any person. The two witnesses on behalf of the police deposed that Radhakrishna had sounded a conch. The witnesses on behalf of Radhakrishna, however, said that they had not sounded it themselves and could not say whether or not Radhakrishna had sounded it. Thus the conviction of Radhakrishna rests on the statement of the police constables alone. The railway line passes close to the temple and the whistle of a passing train is often heard. And how is it that the sound of this whistle does not disturb the Commissioner's slumbers? The writer has no right to ask the question. He has also no right to ask the question why the sound of a conch alone disturbs the Commissioner. The Hindus will have to leave India if the blowing of conches at the worship of their gods is prohibited by law. But where are they to go? They cannot demolish an ancient holy temple simply because the blowing of conches in it is distasteful to a European official. They are in a fix. And who is to decide the matter to the satisfaction of all parties?

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

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W. LeB. and others—Reg. No. 5246C—70—10.11.91.

